THEORY OF DEATH

761 775 [100] Death distinguishes between men on one hand, women and children on the other. When they die, the former are transformed into jaguars who represent, consequently, so many reincarnated humans. The women and children, on the other hand, disappear with the wind and the storm and are not susceptible to any reappearance.

40. denõ dũrige uetnatũrina ẽdnadure lukuĩndige ndakuĩndige monãnkiadukuĩndige denõ dũrige monãure lĩttige amonotlĩttige toyodũrige uitendige (b1)
The woman and child who die do not change into beasts. The man who dies is changed into a jaguar, the woman who dies goes away with the tempest disappears with the storm.

262 Whence, among the Nambikwara, the only perfectly clear prohibition concerning food. Theoretically several exist, broken each time that the occasion is presented, such as those concerning the hawk, the worms from the bacaiuva nuts, and there may be added a probable repugnance concerning the meat of the veado (Cervus sp.). Chickens and dogs are never eaten, but their introduction is recent. [224 281 714] On the other hand, the jaguar can be hunted and killed, and its remains are highly regarded since the hide is used to make the fur bonnets worn in the attire of war; but it is not eaten under any pretext:

41. [following preceding text] loukuĩndige inkõra uĩrige lotõtõrige ikuitãdige uĩrige (b1)
775 [the dead man] becomes a jaguar, another eats him, the jaguar carries him off, he is left to another in order to eat him.

This theory complements the information collected in the eastern group more than it differs from it. The jaguar in fact plays the same role as the atãsu, it also carries off the dying. But the central theory adds a complement. This is that the deceased is identified with the animal, who thus becomes a supernatural being. It was not possible to find out if the atãsu which one meets at night are considered to be the souls of reincarnated dead people. (1)

776 171 1. One recognizes in the man-eating jaguar gifted with a supernatural nature a typically Tupi theme, although its present diffusion is much greater. See concerning this subject, Métraux, loc. cit., passim.

2: Lévi-Strauss E-5 (1938-1939)1948
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342 [361] shelter and lights its own fire in the opening. During the rainy season, villages consisting of one or more beehive huts are built on slight hillocks above the course of a secondary stream. Some of the *Eastern Nambicuara* build only shelters, although larger and stronger than the ones described. The beehive hut is very light, each about 10 to 20 feet (3 to 6 m.) in diameter. The frame consists of several long, supple poles, bent so that both ends can be stuck into the ground and tied together at the top, where they cross. Circular branches running horizontally are tied to the poles at different levels. The *Central* and *Western Nambicuara* have a more elaborate hut (pl. 37, *top*) whose perimeter is about 50 feet (15 m.). It has a central post from the base of which several forked poles run obliquely to support the bent poles of the external frame. All types of huts are thatched with horizontal layers of palm leaves, those of *Central* and *Western Nambicuara* exactly like the houses of their southern neighbors, the *Kepikiriwat*.

A gabled house without walls was also observed by Roquette-Pinto, who recorded other kinds of temporary huts. Some were built by sticking two branches into the ground, bending them over and attaching them to a horizontal pole tied to two perpendicular posts and covering them with bunches of grass.

352 513 The *Nambicuara*, although all their neighbors use hammocks, sleep on bare ground or on flat pieces of bark from the paxiuba palm. Because of this custom, the *Paressí* nicknamed them *Uaikoakôre*, "Those Who Sleep on the Ground."

CLOTHING AND ADORNMENT

[291] 301 Both sexes are naked, except that men sometimes tie a small tuft of buruty straw to their belt to cover the sex organs. Both men and women wear a thin, cotton-thread belt strung with white or black beads cut from river mollusk shells or from tucumã palm nuts. Such beads, with larger triangular pieces of mollusk shells, are also used for necklaces, earrings, bracelets, and other ornaments. Men wear grass or reed pins through their upper and lower lips; and, through their nasal septum, a larger pin made of a jacu (*Penelope*) feather mounted on a stalk covered with plaited cotton thread and porcupine quills and trimmed with a red toucan feather ring. Both sexes wear armlets and anklets of woven cotton, burity straw, feathers, parts of dried birds, fur, or mollusk or crawfish shells. Women wear one or more bracelets cut from the tail of the great armadillo and double bandoleers of plaited cotton dyed with urucú and decorated with porcupine quills. Hair ornaments are confined to men: circlets of plaited straw, of straw and and toucan feathers, or of fur with feather pendants. War dress consists of a jaguar-skin bonnet (pl. 36, *top, left*) with a long, plaited buriti-straw tail painted with red stripes and dots hanging down from the nape of the neck. [714]

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PLATE 36.—Nambicuara types. *Top, left:* Man wearing war headdress. *Top, right:* Playing the nose flute. *Center, left:* Young girl. *Center, right:* Portrait of man. *Bottom, left:* Panpipes. *Bottom, right:* Young married girl. (Courtesy Claude Lévi-Strauss, except *center, left,* by courtesy American Museum of Natural History.)

[end plate 1]